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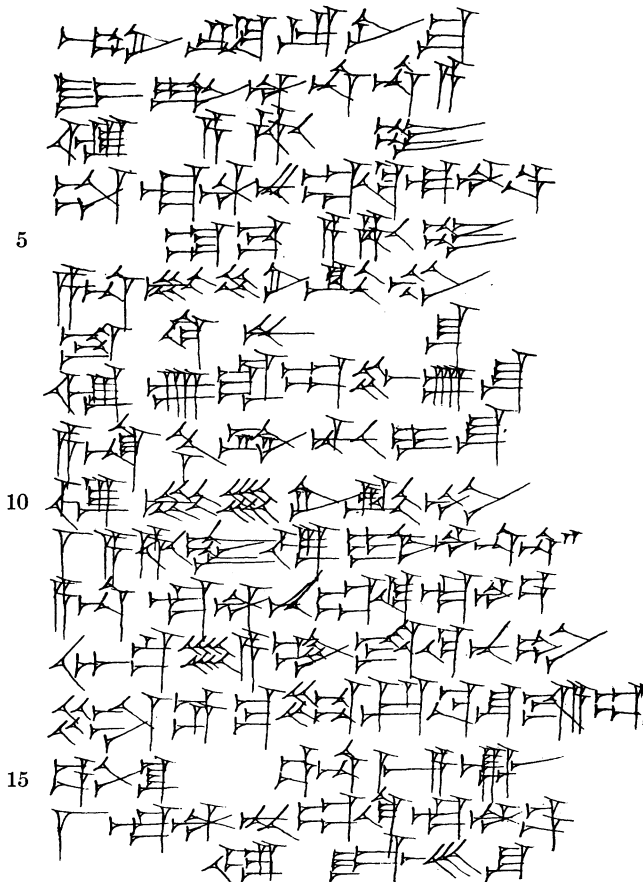
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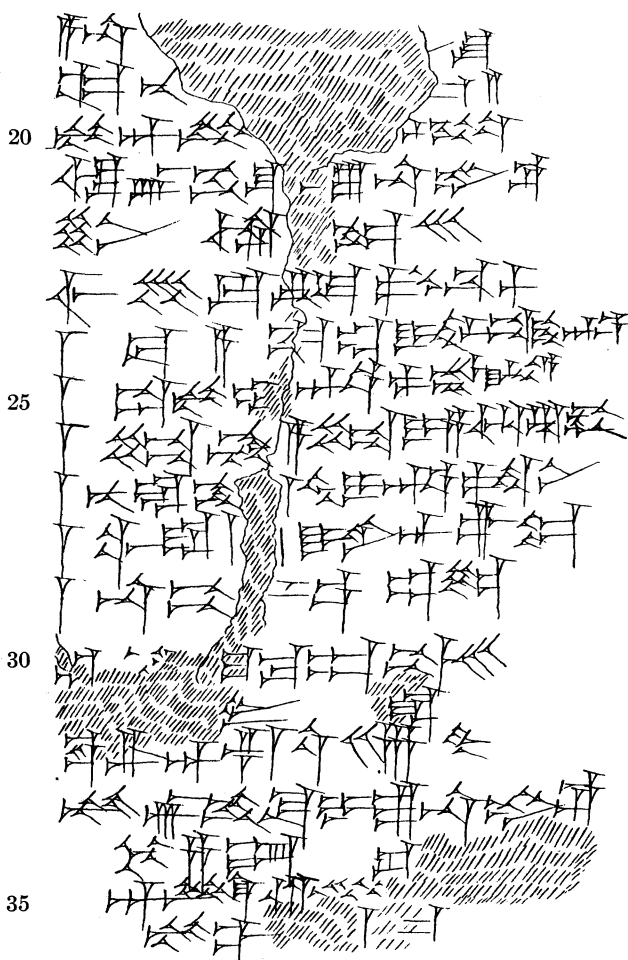
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## A FIRST-DYNASTY LEGAL SETTLEMENT

Among the Babylonian tablets owned by Smith College is a group of contracts and notes from the period of the First Dynasty of Babylon. A number of these documents would appear to have come from south Babylonian sites and, when dated, to be from the reigns of the kings Rim-Sin, Hammurabi, and Samsuiluna.

The one published herewith is a legal settlement between a married woman and her husband on one side, and the woman's father and father's house on the other over the status of a child, whether adoptive or by birth does not appear. The father of the woman had undertaken to secure certain care and advantages for the child and there was a possibility of a confusion of claims because of the expense which had been incurred. To make the matter perfectly clear and establish beyond question the status of the boy,





the parents paid to the woman's father twelve *kur* of grain. He acknowledged receipt, professed himself satisfied, and assured the parents of the boy that there would be no claims in the case by himself or his children. As usual the oath was taken in the name of the gods and the king and witnesses are named with the statement that the witnesses' seals have been impressed on the document. Usually the seals of one or two witnesses are all that appear on the tablet. In this case the seal is practically illegible. Probably the tablet once had an envelope.

The date is partly broken away but is clearly the 26th of Elûl in the fifth year of Samsuiluna. A tendency to variation from the usual formula is noticeable in the substitution of the syllable *šag* for *sag* in the line with *Nannar*.

## TRANSLITERATION

1 aš-šum <sup>d</sup>Sin-ib-ni-šu 2 mar I-din-<sup>d</sup>na-na-a 3 ù A-ḥa-tum 4 ša  
 Ma-an-nu-um-ki-ma-<sup>d</sup>Šamaš 5 ad-da A-ḥa-tum 6 a-na mu-še-ni-iḫ-tim  
 7 id-di-nu-šu 8 ù ú-ra-ab-bu-ú-šu 9 a-na tar-bi-ti-i-šu 10 ù mu-še-  
 ni-iḫ-tim 11 <sup>f</sup>A-ḥa-tum ù I-din-<sup>d</sup>na-na-a 12 a-na Ma-an-nu-um-ki-ma-  
<sup>d</sup>Šamaš 13 12 kur še-a-am id-di-nu-šum 14 li-é-ku li-ib-ba-šu ṭa-a-ab  
 15 u-kur-šú u-na-me-a-ak 16 <sup>m</sup>Ma-an-nu-um-ki-ma-<sup>d</sup>Šamaš 17 ù marê-  
 meš-šu 18 a-na [<sup>d</sup>Sin-ib-ni-?]-šu 19 inim-nu-[ ]-mà-a 20 mu  
<sup>d</sup>Nannar [ ] <sup>d</sup>Marduk 21 ù Sa-am-su-[i-]lu-na lugal-é 22 in-pad-  
 de-<sup>eš</sup> 23 mahar Še-ib-<sup>d</sup>Sin pa gu-uš-par 24 <sup>m</sup>Ba-a-ku-um mar Im-ta-  
 gar-<sup>d</sup>Šamaš 25 <sup>m</sup>Du-mu-uq-<sup>d</sup>Šamaš PA-EDIN-GI-A 26 <sup>m</sup>Li-šir-a-li mar  
 Za-ar-ri-kum 27 <sup>m</sup>Nu-ra-am-? mar <sup>d</sup>Šamaš-pa-te-ir 28 <sup>m</sup>Wa-ra-a-[a] mar  
 Awil-<sup>d</sup>Mar-tu 29 <sup>m</sup>Na-bi-<sup>d</sup>Šamaš dub-šar 30 kišib [lu-inim-?]-ma-ab-bi-meš  
 31 ib-ra 32 waraḥ elulum um 26 -<sup>kam</sup> 33 mu sa-am-su-i-lu-na lugal-é  
 34 gu-za bara-ge [ 35 <sup>d</sup>nannar šàg [dug-ga-?] 36 mu-un-[na-an-dim-ma]

## TRANSLATION

Concerning Sin-ib-ni-šu the son of I-din-Na-na-a and A-ḥa-tum whom Ma-an-nu-um-ki-ma-Šamaš the father of A-ḥa-tum placed out for nursing and they reared him. For his rearing and nursing A-ḥa-tum and I-din-Na-na-a have given to Ma-an-nu-um-ki-ma-Šamaš twelve kur of grain. He has received it, his heart is satisfied. In the future at no subsequent day shall Ma-an-nu-um-ki-ma-Šamaš and his sons make any claim to [?Sin-ib-ni-šu].

It is sworn in the name of the divinity Nannar [?] and Marduk and Sa-am-su-i-lu-na the king.

There follow seven witnesses and the statement that the seals of the witnesses have been impressed. The date is the 26th of the month Elul, in the fifth year of Samsuiluna the king. For the title in l. 25 see Brünnow 4528, 6307, 2543, etc.; also Delitzsch, *Sum. Glossar*, 86, 151.

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## A SYRIAC INCANTATION BOWL WITH CHRISTIAN FORMULA

Rev. Professor H. Hyvernat, of the Catholic University of America, has kindly placed in my hands an incantation bowl which is in his possession. It contains eleven lines of spiral inscription. I present the following transliteration:

מזמן הנא קמחיה כבשא ואסורא והחמחא ונשרחא  
 דביתא דילי די נורי בת גילוי דביתא גברה ובנה ובנחא  
 [והו] זאראזא מן כול שאדא ודיוא דשרין בה בביתא